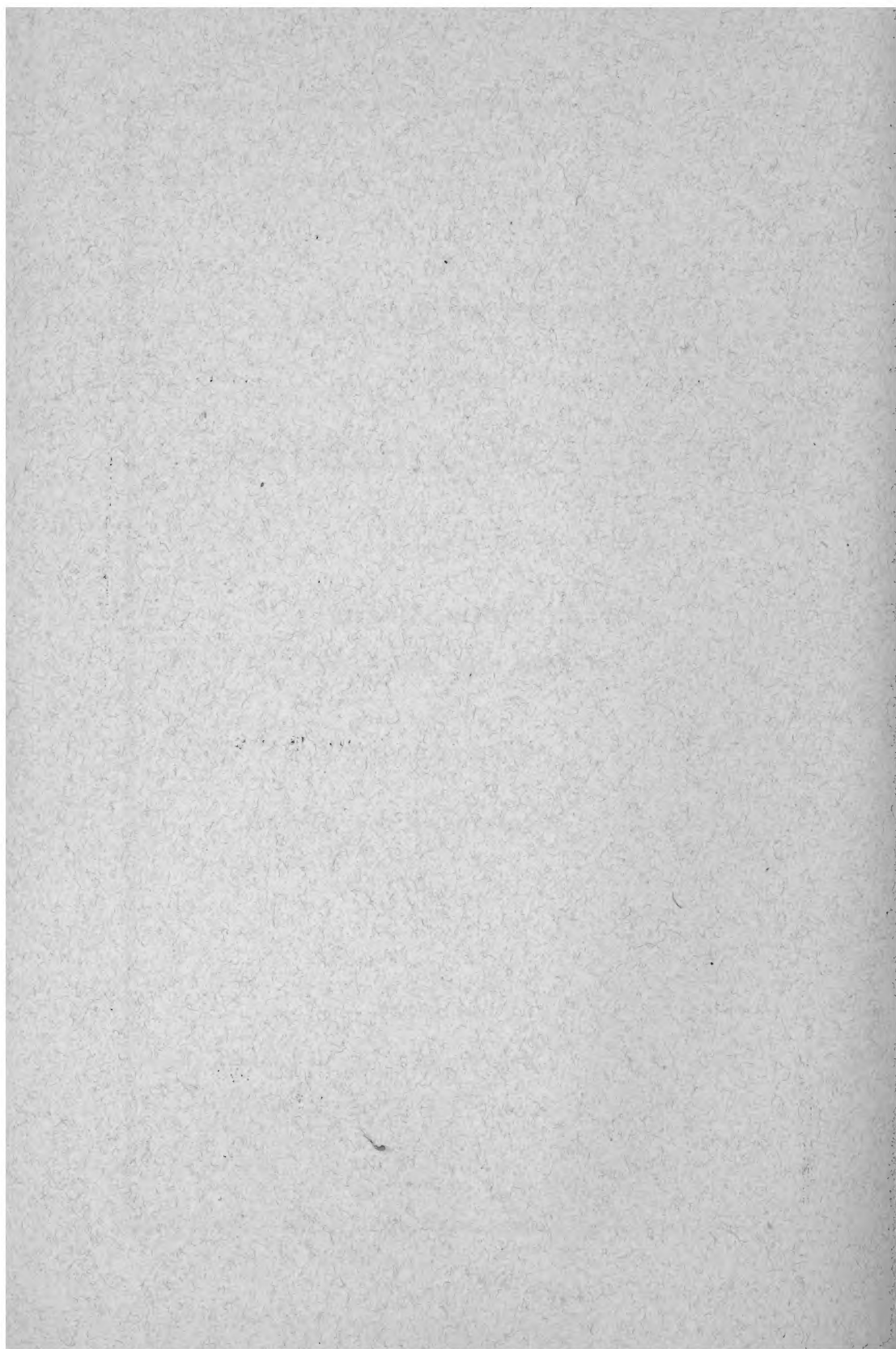


Report of Synod
OF THE
Diocese of Athabasca

HELD AT
High Prairie, Alberta
June 18th and 19th, 1924

BEING THE
Twelfth Meeting of the Synod



283.712
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PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 66.134

73.4.9/41

Report of the
of the
Director of Agriculture

High Prairie, Alberta
June 19th and 19th, 1924

Being the
Director of the Survey
19325



PRAYER

ALMIGHTY and everlasting God, who hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; we beseech Thee to be present with the Synod of this Diocese now (about to be) assembled in Thy name. Vouchsafe of Thy great mercy so to direct, govern and sanctify them in their important work by Thy Holy Spirit, that, through Thy blessing on their deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained and handed down unimpaired to those who shall come after us. Grant this, we beseech Thee, through the merits and mediation of Jesus Christ our Saviour. Amen.

MID-DAY PRAYER FOR MISSIONS

OUR FATHER, who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For Thine is the kingdom, the power, and the glory, For ever and ever. Amen.

"And I, if I be lifted up, will draw all men unto Me."

Blessed Saviour, who at this hour didst hang upon the cross, stretching forth Thy loving arms; Grant that all mankind may look unto Thee and be saved; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

"At mid-day, O King, I saw a light above the brightness of the sun."

Almighty Saviour, who at mid-day didst call Thy servant Saint Paul, to be an Apostle to the Gentiles; we beseech Thee illumine the world with the radiance of Thy glory, that all nations may come and worship Thee, Who art with the Father and the Holy Ghost, one God, world without end. Amen.

"Peter went up upon the house-top to pray about the sixth hour."

Father of Mercies, Who to Thine Apostle, Saint Peter, didst reveal in three-fold vision Thy boundless compassion; Forgive, we pray Thee, our unbelief, and so enlarge our hearts and enkindle our zeal that we may fervently desire the salvation of all men, and with more ready diligence labour in the extension of Thy Kingdom; for His sake who gave Himself for the life of the world, Thy Son our Saviour Jesus Christ. Amen.

LIST OF CLERGY AND LAY WORKERS

The Right Rev. Edwin Frederick Robins, D.D., Bishop's House, Peace River.

CLERGY

The Ven. Archdeacon Alfred Speechly White, St. John, Wabasca.
The Rev. Canon William Grove White, St. Mark, High Prairie.
The Rev. John A. Burness, B.A., St. Andrew, Lake Saskatoon.
The Rev. R. H. Goode, M.A., St. Helen, Waterhole.
The Rev. William Govier, All Saints, Athabasca and District.
The Rev. John Wheeler House, B.A., L.Th., St. James, Peace River.
The Rev. Robert Little (Rural Dean), Christ Church, Grande Prairie.
The Rev. Clive Henry Quarterman, St. Mark, Appleton, Beaver Lodge P.O.
The Rev. P. C. Wade, L.Th., All Saints', Griffin Creek.
The Rev. Charles Dewe White, St. Andrew, Whitefish Lake.

EXAMINING CHAPLAIN

The Rev. Robert Little, Christ Church, Grande Prairie.

BISHOP'S CHAPLAIN

The Rev. C. H. Quarterman, St. Mark, Appleton, Beaver Lodge P.O.

HONORARY LAY READERS

Mr. Roberts, Lake Saskatoon.
Mr. B. Whitford, Whitefish Lake.

LAY READERS

Mr. W. Allen, Spirit River.
Mr. W. S. Beames, Colinton.
Mr. W. J. Kent, St. Peters.
Mr. W. Miller, Wabasca.
Mr. J. Stone, Whitefish Lake.

CHANCELLOR

Mr. A. U. G. Bury, M.A., Edmonton.

REGISTRAR

Mr. Frank Ford, K.C., Edmonton.

EXECUTIVE COMMITTEE

The Rt. Rev. The Bishop of Athabasca (Chairman).
The Ven. Archdeacon A. S. White.
The Rev. Robert Little (Secretary).
The Chancellor.
The Registrar.
Dr. F. H. Sutherland.

AUDITOR

Mr. Norman Soars, Peace River.

LADY WORKERS

The Wives of the Clergy.
Mrs. Schofield, St. Andrew's School, Whitefish Lake.
Miss Williams, St. Andrew's School, Whitefish Lake.
Miss Moxon, St. John's School, Wabasca.
Miss Masters, St. John's School, Wabasca.
Miss Harvie, St. Peter's School, Lesser Slave Lake.
Miss Favelle, St. Peter's School, Lesser Slave Lake.

THEOLOGICAL STUDENTS

Mr. W. S. Beames, Anglican Theological College of B. C.
Mr. M. Levason, Anglican Theological College of B. C.
Mr. F. J. Ison, St. John's College, Winnipeg.
Mr. F. Trow, St. John's College, Winnipeg.

Proceedings of the Twelfth Synod of the Diocese of Athabasca

Held at High Prairie, Alberta, June 18th and 19th, 1924

Wednesday, June 18th. Synod assembled at 9.10 a.m. in the Memorial Hall, whence it went in procession to the Church of St. Mark for a Service of Holy Communion, the opening service of the sessions. The Bishop, assisted by the Ven. Archdeacon A. S. White, the Rev. Canon W. G. White, and the Rev. C. D. White, celebrated, and the sermon was preached by Rev. Rural Dean Little. The Synod then returned in procession to the Memorial Hall.

The Bishop presided and offered the opening prayer. The roll call of clergy and lay delegates was made, the following being present: The Right Rev. Edwin Frederick Robins, D.D., Bishop; Ven. Archdeacon A. S. White, Wabasca; Rev. Canon W. G. White, High Prairie; Rev. R. Little, R.D., Grande Prairie; Rev. J. W. House, Peace River; Rev. J. A. Burness, Lake Saskatoon; Rev. C. H. Quarterman, Appleton; Rev. R. H. Goode, Waterhole; Rev. C. D. White, White Fish Lake; Rev. William Govier, Athabasca; Chancellor A. U. G. Bury, Mr. W. S. Beames, Mr. R. P. Butler, Athabasca; Dr. F. H. Sutherland, Peace River; Mr. Walter Allen, Spirit River; Mr. L. S. Edwards, Grande Prairie; Mr. Frank Pottage, High Prairie, and Mr. W. J. Kent, Grouard. The Bishop then read his charge.

Charge of the Bishop of Athabasca

Reverend Brethren and Brethren of the Laity:

I welcome you to this Twelfth Meeting of the Synod of the Diocese. We meet at a singularly impressive time. Fifty years ago, on May 4th, 1874, the Reverend William Carpenter Bompas was consecrated the first Bishop of Athabasca at St. Mary's, Lambeth, by Archbishop Tait, the Bishops of London, Winchester and St. Asaph.

The erection of the Diocese took place in the previous year, 1873, but I deferred calling this Synod together for the fiftieth year of the history of the diocese, feeling that it would be more seemly to hold such, fifty years after it had its own bishop.

The Diocese of Athabasca was formed by a division of the Diocese of Rupert's Land arranged by the Right Reverend Robert Machray, its second bishop, during a visit to England, and in 1873 received the sanction of Synod of the undivided Diocese. This was confirmed by the first Provincial Synod of the Province of Rupert's Land, and enters into the Constitution of the aforesaid Province.

The Diocese of Athabasca comprised its present area, that of the Dioceses of Mackenzie River, Yukon, and a portion since decided to be in that of Caledonia.

In 1884 it was divided by resolution of the Provincial Synod held August 8th, 1883, with the consent of the Bishop of Athabasca into two Dioceses, and by resolution of the Special Meeting of the Provincial Synod held October 1-3, 1884, the southern portion retained the title of Athabasca.

The Reverend Richard Young, Incumbent of St. Andrew's, Manitoba, was consecrated Bishop of Athabasca, St. Luke's Day, October 18th, 1884, by the Bishop of Rupert's Land, Metropolitan; Bishop McLean of Saskatchewan; and Bishop Anson of Qu'Apelle.

On December 31st, 1903, while in England, Bishop Young resigned.

The Right Reverend William Day Reeve, Bishop of Mackenzie River, undertook the Charge of the Diocese temporarily in May, 1904, and continued until he left to take the position of Assistant Bishop of Toronto in August, 1907.

The Right Reverend George Holmes, Bishop of Moosonee, was translated and became the third Bishop of Athabasca in 1909. He passed away while in England, 3rd February, 1912.

The study of their characters and accomplishments will be found eloquent with the distinguishing marks of scholarship, efficiency, heroism and saintliness.

My own consecration as fourth Bishop of Athabasca took place November 24th, 1912, in St. John's Cathedral, Winnipeg, by the Primate, assisted by Bishop Newnham of Saskatchewan, Bishop Lofthouse of Keewatin, Bishop Harding of Qu'Appelle, and Bishop Reeve, Assistant Bishop of Toronto.

Amongst the Clergy who have been connected with the Diocese there are many notable names. The earliest of which I find record is that of the Reverend James Hunter, Incumbent of St. Andrew's, Red River, who visited Fort Simpson on the Mackenzie River in 1858, and went as far as Fort Liard, returning the following year. He afterwards became an Archdeacon, and returning to England was appointed Vicar of St. Matthew's, Bayswater.

In 1859, the Reverend W. W. Kirkby was given the Charge of Mackenzie River District with headquarters at Fort Simpson.

1865 witnessed the arrival of the Reverend W. C. Bompas from England, who, after a most eventful journey, arrived at Fort Simpson on Christmas Day.

On August 30th, 1869, the Reverend W. D. Reeve arrived at Fort Simpson. He became Archdeacon in 1883, and eight years later was consecrated the second Bishop of Mackenzie River. Until his recent illness, this year, he retained wonderful strength of body and mind. From privileged friendship with him I know him intimately—a man of tall, upright stature, of kind and happy countenance, with silvery beard and hair. He has sometimes been addressed by children in the City of Toronto, in sweet confidence, as Santa Claus. A man of God, rich in faith, with a mind stored with unique memories of the North, in heart just and devout, he waits for the consolation of Israel, and the Holy Ghost is upon him.

The Reverend A. C. Garrioch, after teaching school at Fort Chipewyan in 1874 was ordained in 1875, and became resident missionary at Fort Vermilion. As a linguist and translator he accomplished valuable work. He resigned in 1891 after holding Charge at St. Saviour's Mission, Dunvegan.

For twelve years, from 1882 to 1894, the Reverend John Gough Brick was a notable missionary on the Peace River.

Mr. George Holmes, after a brief stay at Old Wives Lake, commenced as Catechist and Schoolmaster at St. Peter's Mission, Lesser Slave Lake, in 1885. He was ordained two years later, and was made Archdeacon in 1901. The Church Missionary Society nominated him to the See of Moosonee, and he was duly consecrated at Regina, January 25th, 1905, afterwards being translated to this Diocese.

The Reverend Malcolm Scott was an outstanding missionary of great zeal from 1886 to 1910, when he resigned as Archdeacon, and returned to Manitoba. His later visits to the scenes of his former labours will be remembered by many of us.

Mr. J. R. Lucas arrived at Fort Chipewyan in 1891 from England. He was ordained the following year. In 1900 he transferred to the neighboring Diocese of Mackenzie River, and became its Archdeacon, and in 1913 its third Bishop.

The Reverend Charles Riley Weaver founded the Wabasca Mission and School in 1894, and remained faithfully until he transferred to the Diocese of Saskatchewan in 1914.

Mr. William Grove White joined St. Andrew's Mission at Whitefish

Lake in 1894, was ordained in 1895, afterwards took Charge of St. Peter's Mission, and later of High Prairie. He was made Canon of the Diocese 17th August, 1916, has been one of our representatives at the General and Provincial Synods, the Boards of M.S.C.C.; G.B.R.E.; C.S.S., and is a valued member of the Executive Committee of the Diocese.

Mr. Alfred Speechly White became a member of the staff at Wabasca in 1895. Two years later he entered Wycliffe College, Toronto, was ordained in 1899, and undertook the Charge of St. Luke's Mission, Fort Vermilion. He has had experience in many of our Missions, where his faithful zeal is unforgettable. He is an accomplished and enduring traveller. Ten years ago he was appointed Archdeacon of the Indian Missions, since which time he has had Charge of Wabasca Mission and School.

Mr. Charles Dewe White, brother of the two former, became Principal of the school at White Fish Lake in 1897, and is still maintaining his devoted work there. I understood that his ordination had been proposed by two former Bishops, but mainly because of his humility and shrinking from the holy responsibility, it was deferred until three years ago when I admitted him to Deacon's and Priest's Orders. The interval of time has disclosed the benefit in his school and mission.

There is one other distinguished name associated mainly with the earlier history and work amongst Indians, the Reverend Robert Holmes, brother of the Bishop. He commenced at St. Peter's Mission, 1905, was transferred to Christ Church, Shaftesbury, and Peace River Crossing. He died at Lake Saskatoon, 1916, while in Charge of Grande Prairie Mission.

All these have lived in the Holy Faith, which by life and word they taught. Those of them who cease from their earthly labours, "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Time fails me to relate the wonderful record of many other Missionaries of the Diocese, Clergymen and Laymen, and the nobly inspiring lives of holy women, married and unmarried.

During my own official connection with the Diocese, which commenced in 1909, the Northland has witnessed more development than in all its previous history. Its wild and primitive condition has been changed by the homesteader into thousands of fertile and productive farms. Trains convey, not passengers only or furs, but immense quantities of grain, farm produce, lumber, and other evidences of the yet greater promises of this revealing land. Small towns and villages, many prairie homes, schools, post offices, roads and wire fences, telegraphs, telephones, and more recently radios, all testify the great contrast. While the Indian Churches have remained the same in number, those for the white population have increased from three buildings to thirty, and an additional ten residences for the Clergy have been added.

During this period the cataclysm of the Great War, while giving undying evidence of the loyalty and Empire love of our people, yet in the shock of it, taxed Church and people alike to such a degree that we are only now leaving the stage of convalescence. Amongst the many who went from the Diocese to serve overseas are names of clergy and laity, nor is our Church without its record amongst those who sleep in death. It will not be without interest if I record that I know from personal contact that every man of us, within military age, and some beyond it, signified readiness to go, and most of you who joined the staff of the Diocese since that period are ex-service men.

CHANGES IN THE DIOCESE

Since the last meeting of the Synod we have lost by death the Reverend Joseph William Thomson. Everything possible was done to enable him to recover, but his case was beyond human skill. He passed away at the Robertson Sanitarium in 1922. The memory of his loving character will long be treasured.

The Reverend W. H. Trickett returned to the diocese and was present at the last meeting of the Synod. For reasons of health he left us for the Pacific Coast the following year.

The Reverend W. Minshaw, who was with us seven years, seems to have found advantage to his health in the Motherland.

Acting under medical advice the Reverend C. F. Washburn left for Eastern Canada in September 1922. He is now in the Diocese of Michigan, U.S.A. We sympathize with him and his family in the sorrow of bereavement which has recently entered their home in the death of the eldest boy.

The Reverend W. C. Pearson resigned in 1922 in order to complete his university course.

The Reverend A. B. Lane resigned in 1923 on account of the condition of health of Mrs. Lane.

The health of Mrs. Randall made it necessary for the Reverend R. E. Randall to resign and to move to Eastern Canada, where he was given a parish in the Diocese of Huron in September, 1923. Mr. and Mrs. Randall spent eleven years in the North, most of the time in this Diocese, and made many friends.

During 1922 we received into the Diocese the Reverend R. H. Goode, from the diocese of Sheffield, the Reverend A. B. Lane, the Reverend W. Govier; and in 1923, the Reverend P. C. Wade, all from the Diocese of New Westminster. We welcome three of them today as members of our Synod. We receive also and cordially welcome a former member, Mr. W. J. Kent, who returned to his earlier position of Principal of St. Peter's School.

We have several theological students in training. Mr. Frank Trow, who did good work in the West Peace River Mission, and later for a few months at Fort McMurray, and Mr. F. J. Ison, who spent the college vacation of 1923 in Eastern Grande Prairie, are at St. John's College, Winnipeg.

Mr. M. Levason, who spent several years at St. Peter's Indian School, and Mr. W. S. Beames, who proved himself efficient while in charge as lay-reader in the East Athabasca Mission, are at the Anglican Theological College of British Columbia.

They are all doing well and winning the approbation of their college authorities.

Since the last meeting of Synod All Saints' Church, Rosedale, and Christ Church, Berwyn, have been built and dedicated. Others have been completed and made more perfect. The Hugh Speke Memorial Hall in Grande Prairie and the Church Room at Peace River have been erected. Residences have been added at Waterhole, Colinton and Berwyn.

We meet at a time when the growth of settlement in the diocese by white people is retarded. We have seen a phenomenal degree of expansion amounting to nothing less than the conversion of the prairie into immense numbers of pioneer farms.

Lack of financial resource, not lack of local necessity, has delayed the construction of more railroads, not unreasonably expected by the early settlers. The marketing of crops and all the products of the farm is causing the farmer disappointment and anxiety. The small profit remaining after their produce is disposed of, often accentuated by financial liability for loans or credit, and the high cost of some of the absolutely necessary purchases, have contributed to the depression at present prevailing amongst our population, and to the cessation of the inflow of fresh settlers in any considerable numbers.

The West is the natural ground of hope for Canada's future expansion. There is no present reason for despair. Enterprise must face risks and persevere patiently. Development has ever proceeded on undulating trails, winding hither and thither, to reveal hidden potentialities, and then necessitating much upward, expectant toiling, sometimes to be succeeded by the downward trend into the valley. A short view may have its local satisfaction, but in the historic opening up of the new lands of the Northwest, longer and larger

perspective is more needed and will bring fuller satisfaction.

I think it is not unreasonable to anticipate the revival of trade, the return of the people, and the restoration of the spirit of Western enthusiasm and characteristic optimism.

At the time of our last Synod we regarded the Great War as a thing of the past, and with the period of upwards of three years from the time of the Armistice we hoped that international adjustments were drawing to a conclusion. Much has transpired in the interval. Events of great historic importance have swayed nations and empires. Governments have changed and some still are changing.

We look for peace and tranquility, and the spirit in our own Empire works for it and the blessing of prosperity.

This year a British Empire Exhibition of exceeding magnitude and magnificence is proceeding at Wembley. All parts of the Empire are taking a share. It will be a notable object lesson of the power, and yet more impressively, of the unity of the British Commonwealth of Nations.

GOVERNMENT LIQUOR CONTROL ACT

By a considerable majority the mind of the people of our Province was expressed a few months ago in favor of what is popularly known as Government Control of Liquor, in place of the then existing Government Control by Prohibition. The new measure has just come into operation. It would be premature to express any considered opinion as to its working. That will be seen later on. I do not hesitate to urge you to educate the people, the older, but especially the younger, concerning abstinence from strong drink as a beverage. Centuries of experience lie behind us to be our guide, a bright vision opens out before us to allure us onward to produce a nation moral, strong, God-fearing, one which will recognize alike the right and proper medicinal value of alcohol, and yet will not hold the opinion that alcoholic drink is necessary either in the work of life, or in its recreations, friendships and leisure.

RE-UNION OF THE CHURCHES

The Lambeth Conference was held the year before our last meeting, and one subject of prominent importance, the Re-Union of the Churches, was much in our minds. We were very hopeful concerning it. Let us not be less so now, though the lapse of time in the interval may not seem to bear the noticeable evidence of much advance.

A few years will not be found sufficient for so vast and important a subject to be brought to a conclusive arrangement. Meanwhile our Church is not in any sense lethargic or lacking in hope and conviction.

The last General Synod of the Church of England in Canada, held in the City of Hamilton in 1921, agreed with the Report of the Bishops assembled in Conference at Lambeth in 1920.

A most memorable discussion was maintained in which every detail received careful consideration.

A Committee was appointed to confer with the committees appointed by other Communions on the subject of Re-union.

Our Committee consists of all the members of the Upper House, and Clerical and Lay Members from all the dioceses of the Dominion.

The position in the Motherland is this. The Non-Episcopal Churches responded quite favourably to the Lambeth Appeal. The Federal Council of the Free Churches appointed representatives who have been meeting with the Bishops under the Chairmanship of the Archbishop of York. They have given penetrating study to the whole question, and have published reports.

We must not lose sight of the greatness and significance of the Re-Union of the Churches, by which we mean all the Churches of the Christian Faith,

INDIAN BOARDING SCHOOLS

In accordance with the discussions at our last meeting of Synod on the subject of the transference of the management of our Indian Boarding the fifteenth of September, 1922, and Schools, the agreement was signed on the Indian and Eskimo Commission of the M.S.C.C. commenced its management from 1st January, 1923.

The Reverend Dr. Westgate, Field Secretary of the M.S.C.C., is Secretary of the Commission. I was accompanied by him when visiting St. Peter's School and St. Andrew's School in March, 1923. He hopes to visit St. John's School, Wabasca. Faithful and devoted missionary effort has continued to mark the service of the two brothers, the Venerable Archdeacon White, and the Reverend C. D. White, at Wabasca and Whitefish Lake respectively, and in all three schools the principals, matrons, assistant matrons, and other members of the staff have maintained diligent and effective work.

Miss Slade, who became principal of Stoney Point School in 1909, has continued efficiently to teach the children who have passed under her care, and in due course have finished their schooling. Her recent marriage led to her resignation. The people in the locality purpose starting a day school as soon as possible. We have had an understanding with them for some period of time, that we would do our best to keep our school going while they organized theirs. Under the circumstances it will not be necessary to appoint a successor to Miss Slade.

RELIGIOUS EDUCATION

The value of the Sunday School cannot be over estimated. There are some missions in the diocese where suitable teachers cannot be found, and for a time it may seem advisable for the Clergyman to conduct the Sunday School himself. As a general rule, however, his time on Sunday is so precious, and the demands of his district and missions so exacting that he will use every effort to obtain teachers on whom he may devolve the conducting of the school, always reserving to himself the right to be there as much as other claims may permit.

The instruction of the teacher in the lesson to be imparted to the children is of much importance. The publications of the G.B.R.E. will of course be used. This usually will be done during the week, and perhaps several lessons may be studied at any one meeting of the teachers. The Clergy will find this one of their very happy and profitable privileges. At the preparation class the teachers have an opportunity to discuss the welfare of the school, its encouragements, or the reverse, and intercessory prayer should always be observed.

Sunday School by post is maintained strongly in some parts of the diocese, but it has not developed with equal strength generally. It is a sound endeavour to reach the children who dwell in places remote from Sunday Schools, and aims by means of the mail system to keep them instructed through the packages of Sunday School lessons and literature. Here the principle of self-education, inasmuch as no oral or personal instruction is possible, finds much opportunity for expression.

The scholars are found in the course of your pastoral visitation of the homes in the rural and scattered districts, they are linked with others of whom they have no intimate knowledge, the lessons are mailed to them, and returned when answered, by them. The Clergy can do much by referring to the value of such a system and by encouraging the members when visiting their homes, however rarely such visits may be possible. An illustration of the spiritual benefits of the School is found in the interest some parents take in the lessons. It is calculated to affect the atmosphere of the entire home and family, and is a most valuable effort under pioneer circumstances otherwise of singular difficulty.

It will be profitable if we spend some part of the time of the Synod to discuss together how we may make use of the advantages accorded us in the public day schools conducted in the various mission districts which you represent. The G.B.R.E. would appreciate a copy of any resolution we may pass in this connection. The impressionable age of boyhood and girlhood will be sadly, and perhaps irretrievably unprofitable, if the children pass on into the older years of life without knowledge and guidance in the holy facts of Bible knowledge. No doubt education of any sort rests mainly with the individual, but as in other branches, so it is true in that of religion, guidance and skilled instruction are needed. There is no part of education, however, in which the personality of the teacher can be made more impressive than in religion. Here the provision of knowledge must, if it is to be effective, have the added force of spirituality. The ringing note of conviction in the teacher's heart is the loudest and most insistent. Mere theoretical instruction will not bring the desired results; "the entrance of Thy Word giveth light and understanding."

Experience has testified that the human mind soars highest in the search for learning and wisdom, when the fear of the Lord is the foundation on which it rests. When the Holy Bible is thus taught, the strong probability is that the pupil will continue afterwards to seek its instruction, and to frame the course of life thereon.

In some of your districts an occasional visit may be all that your other duties will allow you to make, but in others it may be found possible to form some systematic course of instruction. At the threshold of life the open mind receives truths with a faith and responsive readiness which come much more tardily later on, and as surely as the human mind is created with a deep-seated and imperishable desire to feel after and to know God, so certainly do we find the children expectant and receptive in lessons from the Holy Scripture, prepared with care and delivered attractively, from the lips of those who, by their holy calling, have the singular right and gift to impart them.

There is no occasion to impress the necessity of attempting anything whatsoever in this direction only within the limits permitted by the Education Authority, and in courteous recognition of the position and responsibilities of the head of the school and the other members of the school staff.

CONFIRMATION

A steady improvement in numbers of candidates presented for Confirmation is gratifying. The natural consequence in the increase of Communicants follows. I cannot impress too seriously the great responsibility resting upon us to secure that none of our young people should grow up into adult life without realizing how earnestly we urge their Confirmation, and how great is the blessing to all, who, adequately prepared, seek prayerfully for the promised gift of God the Holy Ghost.

If the idea commends itself I feel that we might with profit discuss the best means of preparation. The contribution of thought and experience which each would make, might constitute a line of guidance for the future, and be of immediate assistance to ourselves.

HONORARY LAY READERS

The office of Honorary Lay Reader fell much into abeyance during the war. Prior to that event we had a valuable number of them in the diocese. They were duly licensed, took services under the direction of the Priest in Charge of the Mission, and most of them preached where they held services. The Clergyman made a point of guiding them in the preparation of sermons or addresses where needed. He found them a real assistance.

By organizing, he was able to arrange the various centres in his district in such manner that the people had more frequent opportunity for attending service, and he made himself more available for the administration of the Sacraments.

BOOK OF COMMON PRAYER

The revision of the Canadian Book of Common Prayer was finally completed in 1921, after years of patient and careful effort to make it thoroughly adaptable to the needs of our Church in this land. Its adoption and use in the churches is now general, but it is not yet as universally found in our own diocesan churches as we would wish. The explanation of this lies mainly with the expensiveness of supplying sufficient copies for congregational use. But it is now our official book, and the people should be encouraged to provide themselves with copies. The educational advantage in noting the changes in revision, the sense of satisfaction in the wise adaptation of the whole book, and the acquaintance with the enrichments in its additional forms of service at the end, including that for family worship, will bring their own reward.

BENEFICIARY FUNDS

The Clergy Widows and Orphans Fund and the Clergy Superannuation Fund are not receiving all the support which their value and advantage justify. Every Clergyman duly licensed in the diocese should give his support to each Fund, by becoming a subscribing member where eligible, and by compliance with the directions of Canons V. and VI. of our Provincial Synod in making a collection annually for each Fund in every congregation in all parishes and missions on some Sunday to be appointed by this present Synod.

CHURCH INVENTORIES

The responsibility for the care of the fabric of the Church, Church Residence, Church Room, and any other buildings in each Mission, should be the care of the Clergyman in Charge, and his Church officials. The maintenance and preservation of them, and all their goods and ornaments is a serious responsibility.

An inventory of every movable object belonging to the diocese should be made carefully. These will come mainly under four classes. In the first will be all stationary objects in the church, such as ornaments, organs, lecterns, and pictures; in the second will be all things handled or worn during divine service, the vestments, chalices, books and so forth; in the third the records of every sort; and in the fourth any furnishings belonging to the residence.

Duplicate copies should be made, and when signed, one should be sent to me for preservation. Corrected copies might be sent annually. Any of the foregoing which are liable to be worn out should be repaired when possible, or replaced with new. This should be done without delay, and then the annual cost will not amount to much. Concerning the records, too great care cannot be exercised either in entering them at the time of each event as it occurs, and never leaving such for a more favourable opportunity, or the "to-morrow," which may never come, or in safeguarding the confidences of the records, or the books themselves. While I am referring to this matter I would impress the necessity of sending punctually to the Provincial Authorities the copies of the Records required by them.

COUNCIL FOR SOCIAL SERVICE

The Council for Social Service has added to the excellent work which it has accomplished by giving increased regard to the department for the welcome and welfare of the newcomer. It maintains Chaplains at Canadian ocean ports, and deaconesses to assist them, and has established welcome and welfare committees and secretaries at different places in the Dominion. The great importance of immigration in the building of the Nation and the Church will lead us to support their efforts.

It is significant that at its last annual meeting the Council expressed to the Government "its very strong conviction that at the present juncture decided preference should be given to immigration from the British Isles."

WOMAN'S AUXILIARY

The vitality of the W. A. abounds. Each year testifies to its growth in power and its most valuable help in various ways in our missions. Now that the Indian Boarding Schools are no longer managed by the diocese, the support hitherto received for them from the W. A. necessarily goes to the Indian and Eskimo Commission.

The evidences of W. A. assistance in our white missions increases steadily and is most helpful. Not the least is the confidence we have in the prayer and sympathy of the Auxiliary.

Our W. A. branches are becoming a great power in the diocese. This remarkable development within the past twelve years or so, increases with the momentum of its inspired life. This holy, most spiritual, and exceedingly valuable missionary work on the part of the women of the diocese, merits and receives our full and cordial support and appreciation.

MISSIONARY SOCIETIES AND CONTRIBUTORS

Balance sheets prepared by the Auditor will be presented to the Synod for the period since our last meeting. In accordance with the Constitution of the Diocese, duly audited accounts have been passed by the Executive Committee at its meetings.

We have cause for deep gratitude to Almighty God for supplying all our need. Once again I am able to assure you that the Synod has met all its financial obligations. We owe nothing, yet our work has extended on all sides.

Through the stress and strain of the complexity of the post-war period while the whole Empire has suffered from taxation and the cost of war, the work of the Lord has been maintained. Very humbly do we render thanks to the Almighty.

As a Missionary Diocese we have looked expectantly to our Church within the Dominion, nor has it been in vain.

The grant made annually by the M.S.C.C. has been paid in proportion to the amount received by the society on its apportionment from all the dioceses. It has not been paid in full because the Society has not received the full apportionment, but it has been a generous and welcome amount of assistance, and without it, or with less than it has been, our achievements in the name of the Lord could not have been possible.

We have also received grants for building from the Settlers' Church Extension Fund.

Our gratitude is due to all the supporters of the M.S.C.C., and to the members of the Board of Management, the Executive and other Committees, and the Officials of the Society.

The Church Societies in England, the venerable Society for the Propagation of the Gospel, and the Colonial and Continental Church Society, and individual contributors have sent needed assistance for which most appreciatively we render acknowledgment.

The much beloved Church Missionary Society, now that our own Society is responsible for missionary effort amongst Indians, no longer sends grants, but the profound sense of obligation under which the diocese is placed remains as we remember all the way the Lord God led and supported His servants, through the Society, during the greater part of the fifty-one years which we now commemorate, and our prayer is that the gift of the Holy Ghost may ever rest in abounding blessing upon the vast responsibilities and opportunities of the Society.

OUR PURPOSE

Canada's future largely depends on the character of her population. Nowhere is this more so than in the Northland, now passing from its pioneer stage, and developing under the busy activities of an agricultural people. Where can they acquire the principles on which to build character, reverent, God-fearing, loyal, contented? Has it not ever been found that the Bible is the true foundation of such? In this book is found the old faith which has guided the generations of the past. The importance of belief in its sacred truths is most prominent.

I do not know if your experience will justify the hope that a copy of the Holy Bible may usually be found in the homes of your people, and if being there, it is read by the family.

Would it serve a valuable purpose if a colporteur of the British and Foreign Bible Society might be appointed, preferably under the guidance of the Clergyman in Charge of each Mission, to go from home to home throughout the whole diocese, with the special object of offering the Holy Scriptures? It would take the agent a long time and involve perpetual travelling in new areas. I shall be glad to have your opinion on this subject.

Are we not sometimes perplexed as to whether our work should be characterized by more intensiveness, and at others, by more extensiveness? If the past is to constitute guidance for the present and future, let us remember that the Early Christian Church was not developed so much by concentrated care of the individual as by diffusion. In the history of our own Church movements in the mass characterized the missionary achievements of St. Augustine, St. Patrick, St. Columba, and many others.

The modern missionary church follows the same principle.

Yet each method has its right place. If individuals lapse and become indifferent, we must go out even into the wilderness, leaving the ninety and nine, to recover the one lost sheep. Yet after it is found undue attention is not advisable.

Life is sacrificial. Its expression is in service. Some degree of responsibility should be found even for the partially instructed and undeveloped member. The Confirmed, and the older Communicant should be given proportionately more. They should influence and lead the recent adherents. Unemployment in Church work, as in secular life, is deadening. The promise of the Divine Presence, even unto the end, is to those who obey the Divine command to go and work.

Let the accomplishments of the Church of God be maintained on specifically spiritual methods. Human nature is worldly in instinct. Singularity of spiritual purpose is essential in order to become wholesome examples of the flock of Christ. The great problem is the world's redemption. The task, and the incentive to its accomplishment, are revealed in the love of God.

In your visiting you try to awaken the sense of the need of God and the blessings of the Church. You aim at making your people a church-going people. In this respect you see no small divergence of purpose. Some respond and come to church because they are asked to do so, some from the sense of the fitness of their doing so. Aim at a right and satisfying reason to put before them.

It will be found in the soul's desire to be in association with the Eternal. Here life's mysterious perplexities find solution, life's duties find strength for their fulfilment, and the disappointments of life will attain their consolations. Let a warm and cordial welcome be extended to the stranger coming anew to church, or to the one who has got out of the way of going. They will find attraction to public worship in the strength of the unity of the congregation, they will find the confirmation of their own faith in the active life of the faithful.

Let the experience of the need of a Saviour be kept fresh. It is that which brings people to Christ the Crucified. Redeeming love reveals to man the larger issue of the Saviour of the world. It proceeds from the prior consciousness of personal salvation.

The Church will grow in faith, strength, endeavour, and attainment, in proportion to the use of believing prayer. It will become devitalized and overtaken by lassitude as a result of failure in prayer. No other activity can be a substitute for prayer.

The tendency to pray is a natural one, yet it may be so neglected as to become a refuge only in the crises and anxieties of life. The sense of communion and holy fellowship with God need to be cultivated and developed. Much may be accomplished in leading and instructing the people in the practice of habitual personal prayer, and this will have far-reaching influence in the maintenance of Family Prayer in their homes.

Let the Liturgy of the Church be revealed in the pure fervour which is peculiarly its own, and let it all lead up to that crowning act of worship in the sacred hour of Holy Communion. It is then that the glory of the gospel stands out, when, in hallowed fellowship together, the redeemed members proclaim their exaltation "with angels and archangels and with all the company of heaven."

Our message cannot fail to be effective. It is of God. It is His evangel which is entrusted to us. The only failure which possibly can come must therefore be on the part of the human agent. But inspired with His love, called by His Holy Spirit, strengthened by convictions in the Faith which have grown with long study and prayer, and matured with the testimony of much application of them, we need have no hesitation in ministering, and no fear as to success. The secret of our endurance will be the constraining love of Christ.

The spirit of love will express itself in brotherliness, fellowship, and willingness to be used by God. It will tend to develop the spirit of worship, individual, personal, collective, and congregational, as the Lord has taught us to pray: "Our Father who art in heaven."

The love of God in its increasing comprehension will be realized more as the catholicity of the Church is recognized, and such life finds its expression finally in the unity of "all the saints."

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1. The Rev. W. Govier was elected Secretary for Sessions of the Synod.
 2. A resolution of welcome to new members of the Synod, and—
 3. A resolution of thanks to Rev. Rural Dean Little for his Synod sermon, were passed.
 4. The Synod then went into Committee of the whole to consider the Bishop's charge.
 5. A resolution was carried to record the deep gratitude of the Synod to Almighty God for the accomplishments achieved through the inspired faith of the Bishops, Clergy, laity and women who, supported by the converts and members of their missions and congregations, had contributed to the wonderful historic record set forth in the Bishop's charge.
 6. Moved by Ven. Archdeacon White, seconded by Rev. Canon White and carried, that this Synod has heard with deep regret of the death of Rev. Charles Ryley Weaver, who as a pioneer missionary of this Diocese spent twenty years labouring devotedly among the Indians, and wishes to place on record an appreciation of his labours, arduous and much blessed by God, and to express to his widow and family the Synod's sincere sympathy in their great loss, and that the Secretary forward to Mrs. Weaver a copy of this resolution.

7. The Synod received standing the Bishop's report of the death of Rev. J. W. Thomson, formerly of Spirit River, and after a full statement by the Bishop of his action in the matter, and of the steps taken by him to assist and relieve Mr. and Mrs. Thomson during the illness of Mr. Thomson, and to the time of his death; moved by Rev C. H. Quarterman, seconded by Rev. J. W. House, and carried unanimously "that this Synod ratifies and heartily approves the action of the Bishop in connection with the illness and death of Rev. J. W. Thomson."

8. A resolution of greeting to Rev. R. E. and Mrs. Randall, and of a hope that their change to the Diocese of Huron might benefit Mrs. Randall's health, was passed.

An adjournment was made at 1 p.m., the Bishop closing the session with prayer.

The members of the Synod were the guests of the Bishop and Mrs. Robins at a luncheon in the Hotel Spaulding. After the luncheon the Ven. Archdeacon White and Chancellor Bury, on behalf of the Synod, presented to Mrs. Robins, as a small token of the recognition and appreciation of her devoted and untiring services to the work of the Church in the Diocese, the sum of \$50.00, the fee for life membership in the Dominion W. A., with the request that she use the money to obtain for herself such membership. Mrs. Robins suitably replied, expressing her pleasure and thanks.

The Synod reassembled at 2.30 p.m., the Bishop opening the session with prayer. The minutes of the morning session were read and confirmed, after which the consideration of the Bishop's charge was resumed and the following resolutions passed:

9. Recognizing the importance of temperance habits and urging upon the clergy and laity of the Diocese the duty of educating all, and especially the young, against the use of intoxicating liquors as beverages.

10. Appointing Mr. W. S. Beames to be the Press Secretary for the sessions of the Synod.

11. Welcoming any active steps towards Church Reunion, taken under due authority, for the effective application of the principles set forth in the Lambeth Appeal on Reunion; and recording the Synod's prayerful hope of the realization of such Reunion.

12. Of desire for the Divine Blessing upon the M.S.C.C.'s management of the Indian Schools, and of hope that the Society might soon assume the financial responsibility for all the Indian and Eskimo work; and that the resolution be communicated to the Society.

13. Of appreciation of the devoted work of Miss Slade at Stoney Point, Fort Vermilion, and of congratulation upon her marriage.

14. That the work of Sunday Schools and among the young should receive the Church's most serious attention and support.

15. Tendering to Mrs. Little (Grande Prairie), Miss White (High Prairie) and Miss Wingate (formerly at Peace River, but now returned to England) the thanks of Synod for their work in connection with the Sunday School by Post; and directing the resolution to be communicated to them.

16. Urging that, notwithstanding existing difficulties in the way of the introduction of a general system of religious education into the Public Schools, individual efforts should be made by every clergyman to give, with the permission of the school trustees and principals, general religious instruction to as many children as possible in his district.

17. Recognizing the Boy Scout Movement as the official organization in the Diocese for the boys of the Church.

The Bishop closed the afternoon session with prayer, and adjourned the Synod to the evening session.

Synod reassembled in the Memorial Hall at 7.30 p.m. After opening prayer by the Bishop, and the reading of the minutes of the afternoon session, the consideration of the Bishop's charge was resumed. The following resolutions were carried:

18. To procure one hundred copies of "Features of our Faith, Position and Practices," a pamphlet for confirmation candidates by Archdeacon J. C. Davidson.

19. Pledging Synod to take measures to bring into general use the Revised Book of Common Prayer.

The Bishop closed the evening session with prayer, and the Synod adjourned to the following morning.

Thursday, 19th June

Holy Communion was celebrated at 7.30 a.m. at the Church of St. Mark.

The Synod reassembled in the Memorial Hall at 9.15 a.m., when the Bishop opened the session with prayer, and after the reading of the minutes of the preceding session the following resolutions were passed:

20. To express to the Right Rev. Bishop Reeve the Synod's congratulations upon the long period of his imperishable work in the North, thankfulness to God for his restoration to health, and prayer that he might be spared to contribute, in his wisdom and experience, to the welfare of the Church; a direction that a telegram conveying this resolution be sent to Bishop Reeve.

21. Endorsing the Clergy, Widows and Orphans and the Superannuation Funds, and urging the allocation of the Harvest Thanksgiving collection in each parish to these funds. (This resolution was subsequently rescinded by Resolution No. 54).

22. That the rules governing the Clergy, Widows and Orphans Fund and the Clergy Superannuation Fund of the Ecclesiastical Province of Rupert's Land be in future enforced in connection with clergy licensed to a cure in this Diocese.

23. Appointing November 30th a day of intercession for the W. A. in the Diocese and urging the allocation of the offertory at that service to the Thank Offering Fund.

24. Recording the opinion of the Synod that the promotion of branches of the Mothers' Union in the Diocese would be of great advantage.

25. Expressing gratitude for the work accomplished under the direction of the Council for Social Service, especially in connection with incoming settlers; and directing a copy of the resolution to be forwarded to the said Council.

26. Of appreciation of the most valuable and liberal assistance generously accorded to the Diocese for many years past by the Church Missionary Society, and of thanks to the Society.

27. Of appreciation of the help, in the form of grants to ordination candidates and in other forms, given by the Society for the Propagation of the Gospel to the work in the West Peace River Country, and of thanks to the Society.

28. Recording the heartfelt gratitude of the Synod for the work of the Colonial and Continental Church Society in the building up of the Church in the prairies of Western Canada, and sending greetings to the Society upon the occasion of its centenary celebration, with prayers for an increased measure of usefulness and success in its work.

29. Of thanks to the citizens of High Prairie, and particularly to Mrs. White, Miss White and Master Henry White for hospitality and kindness shown to the members of the Synod during the present sessions.

30. Of thanks to the Canadian Passenger Association for generous assistance given to the clergy and delegates attending the Synod, and in particular of thanks to Mr. E. J. Stone, Secretary, for his services, and of sympathy with him in his recent illness.

31. Conveying to the Bishop the pleasure of the Synod at the well merited honour accorded to him by Trinity University, Toronto, in the conferring upon him of the degree, *honoris causa*, of D.D.

32. Recording appreciation of the financial help given to the Diocese by the M.S.C.C., in other forms and through the Church Settlers' Extension Fund.

33. Of thanks to the Hudson's Bay Company for concessions and assistance in the form of transportation extended to the missionaries of the Diocese.

34. Of thanks to Mr. and Mrs. Spaulding for the attention and kindness shown to the members of the Synod staying at their hotel, and of appreciation for the comforts afforded by the hotel.

35. Requesting the Bishop and the Chancellor to interview the Primate, and any other proper authority, in reference to the administration of the Peace River Block allocated to the Diocese of Caledonia by the recent arbitration decision.

36. Requesting the Bishop to endeavour to arrange with the British and Foreign Bible Society for the appointment of a colporteur to work throughout the Diocese.

37. Of sympathy with Mrs. Macrae and her family in their great loss in the death of the late Mr. Macrae, whose services to the Diocese and to the whole Church in Canada as Lay Representative on the Boards of M.S.C.C., G.B.R.E. and C.S.S., the Synod gratefully acknowledges.

38. Expressing sympathy with Rev. Canon James, formerly Clerical Representative on the three Boards, in his illness, and praying his restoration to complete health and renewed usefulness.

The Bishop then closed the session of Synod with prayer, and the Synod adjourned until 2 p.m.

The Synod reassembled at 2 p.m. After an opening prayer by the Bishop the minutes of the last preceding session were read and adopted, and the business of the Synod proceeded with.

39. The report of the Executive Committee was submitted and adopted.

The following resolutions were passed:

40. That, for the purpose of expediting the work of the Synod, the Bishop should present a summary statement of accounts in place of a full statement.

The Bishop then submitted a summary statement of the accounts of the Synod, audited by Mr. Norman Soars, for the period since the last Synod, together with the auditor's statement, and

41. The said accounts, being those of the Diocesan Fund, the Special Fund and the Land Purchase Fund, were by resolution adopted as submitted.

The Bishop also presented his report, with duly audited accounts, of the Ordination Candidates' Fund, and

42. The said report as submitted was by resolution adopted.

43. Resolution of thanks to the Bishop for his able administration of the financial affairs of the Diocese, and of congratulation on the satisfactory condition of the Diocesan finances.

44. Appointing Mr. Norman Soars auditor.

45. Appointing as delegates to the General Synod, Ven. Archdeacon White and Chancellor Bury.

46. Appointing as members of the Boards of Management of M.S.C.C., C.C.S. and G.B.R.E., Ven. Archdeacon White and Chancellor Bury, and appointing as substitute lay delegate upon the said Boards, Mr. G. B. Woods. Empowering the Bishop to appoint, at his discretion, a substitute clerical delegate to the said Boards.

47. Appointing Dr. Sutherland lay member of the Diocesan Executive Committee.

48. Appointing Rev. Canon White and Rev. R. Little clerical members of the Diocesan Executive Committee.

49. Appointing as substitute lay delegate to General Synod Mr. L. S. Edwards.

50. Appointing as substitute clerical delegate to General Synod Rev. C. H. Quarterman.

51. The Revs. Canon White, R. Little, C. D. White and R. H. Goode were appointed clerical delegates, and Ven. Archdeacon White and the Revs. P. C. Wade, C. H. Quarterman and J. W. House, substitute clerical delegates to the Provincial Synod.

52. Appointing the Chancellor, Messrs. R. P. Butler, W. J. Kent and Frank Pottage lay delegates, and Messrs. L. S. Edwards, Dr. F. H. Sutherland, J. Rennison and W. F. Bredin substitute lay delegates to the Provincial Synod.

53. Empowering the Bishop to appoint, should he deem it advisable, three additional clerical and three additional lay delegates to the Provincial Synod.

54. On the motion of Rev. J. W. House, seconded by Mr. Frank Pottage, Resolution No. 21 above was rescinded insofar as it urged the allocation of the harvest thanksgiving collections to the Clergy Widows and Orphans and Superannuation Funds, and it was resolved that the day for collections for the said Funds be Trinity Sunday.

55. Resolved that the Bishop's charge be printed and circulated.

56. The Bishop appointed Rev. R. Little to notify and collect the apportionment funds.

57. The acts of the Synod were then read and it was resolved that they be adopted and printed.

The Bishop closed the session, and the sessions of the Synod, with prayer.

Members of the Synod were taken by motor cars to the School and Mission at St. Peter's, where a most enjoyable time was spent going over the school premises, seeing the children and enjoying the hospitality of Mr. Kent, the matron and staff, a short service being held by the Bishop in St. Peter's Church, before the members of Synod returned to High Prairie.

ACTS OF TWELFTH SYNOD OF THE DIOCESE OF ATHABASCA

Held at High Prairie, Alberta, June 18th and 19th, 1924

1. Election of Secretary and a Press Secretary for the sessions of the Synod.
2. Resolution of welcome to new members of Synod.
3. Adoption of the Bishop's charge.
4. Resolution upon the death of Rev. C. R. Weaver.
5. Resolution upon the death of Rev. J. W. Thomson.
6. Resolution regarding the use of intoxicating liquors.
7. Resolution upon Church Re-Union.
8. Resolution respecting the M.S.C.C. and the Indian and Eskimo work.
9. Resolution as to the importance of Sunday School work.
10. Resolutions of appreciation of the work of Miss Slade, Mrs. Little, Mrs. White and Miss Wingate.
11. Resolution urging the clergy to give as far as possible general religious instruction to school children.
12. Recognizing the Boy Scout Movement as the official organization.
13. Resolution to procure for confirmation candidates copies of Arch-deacon Davidson's pamphlet "Features of our Faith, Position and Practices."
14. Pledging Synod to take measures to bring into general use the Revised Prayer Book.
15. Resolution of congratulation to Bishop Reeve.
16. Resolutions commending the Clergy Widows and Orphans Fund and the Superannuation Fund; approving the allocation to these Funds of the Trinity Sunday collections; and that in future the rules in respect of the said Funds be enforced.
17. Appointing November 30th a day of intercession for the W.A. and urging the allocation to the Thank Offering Fund of the offertory at that service.
18. Urging the establishment of branches of the Mothers' Union.
19. Of appreciation of the work of the Council for Social Service.
20. Of gratitude for the help of the C.M.S.; the S.P.G.; the C. and C.C.S. and the M.S.C.C.
21. Of congratulation to the Bishop on the conferring upon him by Trinity University, Toronto, of the degree of D.D.
22. Respecting the Administration of the Peace River Block.

23. Respecting the appointment by the British and Foreign Bible Society of a colporteur.

24. Of thanks to the following:—The citizens of High Prairie, particularly Mrs. White, Miss White and Master Henry White, for hospitality; the Canadian Passenger Association and particularly Mr. E. J. Stone, for assistance in transportation; Mr. and Mrs. Spaulding for attentions to members of Synod stopping at their hotel.

25. Of thanks to the H. B. Company for transportation concessions and assistance to the missionaries of the Diocese.

26. Of sympathy with the widow and family of the late Mr. Evelyn Macrae.

27. Of sympathy with Rev. Canon James.

28. Adopting the accounts of all Funds administered or managed by the Bishop, as the same were submitted by him audited by the Diocesan Auditor together with the auditor's statement; and thanking the Bishop for his able administration of the Diocesan finances.

29. Appointing Mr. Norman Soars, auditor.

30. Election of delegates to General Synod.

31. Election of members of the Boards of Management of M.S.C.C., C.C.S. and G.B.R.E.

32. Election of members of Executive Committee.

33. Election of delegates to the Provincial Synod.

34. Resolutions that the Bishop's charge, and the proceedings and Acts of the Synod be printed and circulated.

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